Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

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INTELLIGENCE.

Religion in Holland and Germany.

The following letter of Mr. Bowring, is full of encouragement in relation to the progress of Unitarian Christianity.

To the Editor of the Monthly Repository.

Sir,—

Your readers will probably feel some interest in the state of the religious world in Holland and Germany, and I therefore proceed to state a few facts which occur to me after a recent visit.

In Holland there is little of religious controversy, and this may be attributed mainly to the universally tolerant spirit which pervades that interesting and intelligent land. It is now not easy to draw the lines of distinction which separate one sect from another. The Mennonites no longer refuse to take arms or oaths; the Calvinist is seldom found to insist upon the "peculiar doctrines" of his master; the Lutheran has marched several steps farther away from the Romish church, and has become almost identified with the Reformed; and the Remonstrant is so little an object of dislike, that one of the most renowned of their preachers has lately been specially summoned to preach before the king, and, as he himself told me, was honored by no small portion of royal laudation. The only strong sectarian feeling among Dutch Protestants is that which hangs about *their* "Catholic question," a question not quite so divested of difficulties as *our* Catholic question, since *their* Catholicism wields instruments of prodigious influence, and has unfortunately shewed itself on all occasions the hearty ally of civil despotism. The Unitarian question is not, however, in a state of complete stagnation. A champion has lately appeared at *Maaslins*, named *P. W. Brouwer*, who published a book (in 1826) entitled, *The Bible Doctrine respecting the Person of Jesus Christ*, to which he has since added a supplement entitled, *Farther Explanations*. These works are the symptoms of an approaching change, and I think it would be desirable both that they should be possessed by the Committee of the Unitarian Association, and that a correspondence should be established with their author. I wrote to him from Rotterdam, but was not able to visit him. [illegible] Flanders the Protestant sects are altogether blended. There is but one church, and that church is called *The* Protestant Church.

A similar state of things exists in many of the states of Germany. The Lutherans and Calvinists are no longer distinguished from one another. They worship in the same churches, the pulpit is occupied by the ministers of either party indifferently, and in a few years they will not even have preserved their names. The situation of theological inquiry in Germany covers England with disgrace and reproach. The indefatigable ardour, the varied learning, the critical sagacity with which biblical researches are pursued, form a strange (and to an Englishman a sad) contrast to the slumbering dulness of our theologians. "You boast of your *civil* liberty," said one of the most renowned, and at the same time most orthodox, of their theological professors to me, "but must come hither to learn what *intellectual* liberty is. Your politicians may have freedom of spirit, but your theologians have no freedom of mind." How should the worshippers of creeds and of authority have freedom? How should the advocates of an establishment built up by tyranny out of the wrecks of ignorance, *dare* research? I attended several of the theological classes in the Universities, and found from every chair, whether orthodox or heterodox, the fullest and freest criticism invited and encouraged. Those chairs are generally surrounded by large classes of young men following their instructors with eager solicitude, while they poured out the vast treasures of sacred and profane learning upon the biblical page.—And as there are no *false* reputations in Germany, as no man obtains distinction there till he has written a book which is scanned by criticism's keenest eye, and as theological studies are eminently popular, it is not likely that Germany should fall from her high and pre-eminent station in the field of divinity. Nor can inquiry now be stopped. Truth, that pearl of great price, cannot but be the ultimate recompense of such intelligent and active divers: and they are as courageous as intelligent. Professor Paulus told me, that an attempt was made not long ago by the government, to interfere with his lectures, and he received notice that he must be less heterodox in his instructions. He quietly answered, "I am old, and cannot change my course. Silenced I may be, but while I speak, I must speak the words of honesty, and follow the footsteps of inquiry wherever they may lead." He has not been molested since, and will, I doubt not, pursue his distinguished career to the end of his days. He was very anxious to know more about our sect, our situation, and our proceedings, and I was enabled to gratify him. His "Life of Christ" is a decidedly Unitarian work. But he, like most of the Continental Protestants, and particularly those who look up to Gothe and to Voss, have the same prejudices against the Catholics, which I have spoken of as existing in Holland, and would deem the success of the "Emancipation question" an European calamity. In looking at a few numbers of his *Sophronizon*, you would find evidence enough of the state of his mind on this important matter.

I frequently fell in with Unitarian Christians—men fully acquainted with the evidences and deeply interested in the spread of our opinions. One father of a large family, whom I met at Bonn, travelling on foot with his three sons and their tutor, in pursuit of knowledge, while they visited the marvellous and unimaginable beauties of the splendid Rhine, told me, that he had lived in England, was acquainted with some of our ministers, and had educated his boys in the strictest Christian Unitarianism. I might mention another, a personal friend of my own, the father of eight children, who, after having abandoned Trinitarianism and studied the writings of *our* great men, has been quietly spreading the seed of the Unitarian faith, where it will, ere long, spring up with increase. I know of many such.—Undoubtedly a great change is preparing for the future. A thousand and a thousand little streams are silently winding their way through the great field of human existence—streams of truth and knowledge, unobserved by the careless, despised by the foolish.—They will unite by and by, and form a great and mighty river, bearing mankind upon its waters. J. Bowring.

Convert from Trinitarianism.

The following letter is another proof of the progress of inquiry and of the spread of Unitarian Christianity.

To the Members of East Gorbals and Hutchestown Sabbath Evening School Society.

My Christian Friends,

From my former attendance on your Schools and Monthly Meetings, I cannot doubt my late absence may have excited some surprise. Highly approving, as I do, the object of your united exertions—the instruction of the young—I feel it but an act of justice to you as well as to myself, to assign the reasons of my withdrawal from my former labors.

Believing that no subject is of so great importance to a human being as religion, my thoughts have long been anxiously engaged upon the various subjects connected with it. Brought up in the belief of the Assembly's Catechism, I felt no hesitation in complying with the requisition of your Society, and signing, when I became a Member, my assent to the doctrines contained in it. Always wishful to improve my mind, and fond of tracing the hand and benevolence of God in his works, I was led on from step to step, till at length I could not reconcile the idea of the condemnation of the heathen, for want of knowledge which they never had in their power to acquire, with the fatherly character of the God of Nature. I thought long and seriously on this subject; I read the Bible with anxiety and with carefulness, till I was convinced from its general teachings, that the Apostle's declaration expressed the truth, that "God is no respecter of persons, but that in every nation, he that feareth him and worketh righteousness, is accepted of him."

Having thus satisfied my mind as to the incorrectness of the common notions on this doctrine, I was naturally led to examine whether the other opinions I had been taught to believe, were not equally unfounded in Nature and Scripture. Many a distressing day have I passed, before I could bend my prejudices to what I saw the Bible taught me. I struggled against the evidence which met me almost on every page, as long as I could; but it was of no use, I could not resist the instructions of the Word of God, though they did oblige me to give up many of the doctrines in which I had been educated; and when once convinced that the popular doctrines were unscriptural as well as irrational, I could not conceal my convictions—I could not submit to dishonest shame, and fear man rather than God

My present belief, is that which the Saviour himself declared to be the truth: "The Lord our God is One Lord." I joyfully acknowledge with my honored Master, in solemn prayer to his Father, "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." I embrace with gratitude the consoling doctrine, that "The Father sent the Son to be the Saviour of the world." I look forward to a resurrection of the dead, both of the just and of the unjust. I am assured, that we must all appear before the judgment-seat of Christ, to receive according to the things done in the body, whether they have been good, or whether they have been evil; and that then cometh the end, when Christ shall have delivered up the kingdom to God, even the Father; then shall the Son himself be subject to him that did put all things under him, that God may be all in all. Though these are my present opinions, because I believe they are those which the Bible teaches, I would be far from supposing that they are all the truth. I am as willing now still farther to inquire as ever. I am ready to listen to any evidence which may be brought forward in support of the doctrines I have conscientiously felt called upon to abandon. It is not from reading controversial books that I have been led to give up my former faith; the Bible has been my teacher, and by its teachings I must abide.

Though I therefore most respectfully withdraw as a Member of your Society, if you still insist on Subscription to the Assembly's Confession of Faith, yet I would willingly bear my part in the labors of the Schools, if acknowledgement of belief in the Bible were sufficient; and I would earnestly call upon all of you, not to condemn my opinions without examining them fairly for yourselves. Let me pray you to study more and more the Word of God; in it you will find the character of Deity sketched, and his love in sending his Son, set forth in lively characters, calculated to awaken within us every feeling of gratitude and love: interpret its teachings not by the Confession but by itself. And that the Father of Lights may lead you into the perception and practice of the truth as it is in Jesus, and that the Schools under your care may flourish and do much good, is the ardent prayer of,

My Christian Friends,
Yours sincerely,
J. M.

February, 1828.

DOCTRINAL.

Transubstantiation versus Trinity.

It is truly a melancholy reflection, to a considerate mind, that, in this third century of the glorious reformation from Papal errors and absurdities, Protestants still take the ground, on which their enemies stand in the defence of their monstrous opinions. As melancholy as it may be, it is however a fact. In opposing the Papists, upon the doctrine of transubstantiation, the advocates of the supreme Deity of Christ reason as we do against them. In opposing us, they immediately change sides, and adopt the very arguments and outcry of the Papists, respecting the opposers of the doctrine of transubstantiation. The attention of the reader is requested, while we illustrate this fact: A fact, which contains much useful instruction, and is calculated to cast light upon the subject in controversy. "Then said Jesus unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that bread which cometh down from heaven; not as your fathers did eat manna in the wilderness and are dead; he that eateth of this bread shall live forever. (John v. 53—58.) These words the Papists take in their literal sense; and contend that we are to eat the real blood of Christ, in order to eternal life. In support of their interpretation, they adduce the declaration of Christ, at the institution of the supper; in which he expressly says concerning the bread, "This is my body," and "this cup is the New Testament in my blood." They hence contend that the bread and wine, used in the Lord's supper are converted into the real body and blood of Christ, whenever and wherever it is properly administered; and that whosoever eats and drinks at the table of the Lord, eats his real flesh and drinks his real blood. This doctrine is called transubstantiation, or the conversion of one substance into another.

Many arguments are used by Protestants to convince them of their supid error. We tell them, that their doctrine is pregnant with the highest absurdities; that, if their interpretation be just, then, when Christ said "This is my body," he must have held his own body in his hand: That, as he ate of that bread he must have eaten himself: That, notwithstanding he was eaten by himself and disciples, his body remained whole and entire as before: That, if their doctrine be true, then flour is flesh, and the juice of the vegetable grape is human blood: That, then, the flesh and blood of Christ must have been consumed millions of times, even as often as the supper has ever been received: That, then, either Christ must have as many distinct bodies, as there are different churches where the supper is celebrated; or that the body of Christ must be in a thousand different places, at one and the same time. Hence Protestants feel authorized to consider this language as figurative, and to construe it in consistency with common sense.

In reply, the Papists say, It is, notwithstanding these things, a solemn truth: For our Lord says, in the most decided and positive manner, "This is my body: And my flesh is meat indeed, and my blood is drink indeed: He that eateth of this bread shall live forever:" And "except ye eat the flesh and drink the blood of the Son of man, ye have no life in you." This is plain, simple, unqualified language; and the doctrine must be received as truth, though it cannot be conceived, understood, or comprehended by finite minds. It is a mystery; a sacred and glorious mystery. And he, who will not credit it, and receive it as an article of the christian faith, sets up his own reason against divine revelation; wrests the scriptures in accommodation to his feeble conception; leans to his own understanding; and refuses to bow down to the word of God. Such a man can be no christian; he is not a disciple; one who is willing to be taught by Christ; but a damnable heretic and unbeliever.

It is vain for Protestants to urge, that the language is capable of a different interpretation: That we are not to suppose God has revealed a doctrine, which is absurd; that God has given us a rational understanding, and we are bound to exercise it, in judging what the true doctrine of the word of God is; or, what is the intention and meaning of the sacred writers, in the language which they use, that unless we do this, the scriptures may easily be made to speak any thing, and every thing, however inconsistent or contradictory.

No, reply the Papists; Christ's words are plain. The expressions are simple and definite. They are wholly free from figure: and we are to receive it as a truth, which Christ himself has declared, "This is my body." We know, indeed, that we cannot comprehend or explain it. Sufficient for us, that the Lord Jesus hath declared it to be a truth. It is a mystery, a secret thing, which belongeth unto God; and we have no right to pry into it, or to reason at all about it. The world is full of misteries. All that we see around us, is, as to the mode or manner of existence, a perfect mystery; entirely beyond the human understanding. "Who," then "by searching can find out God? Who can find out the Almighty unto perfection?" The "mystery" of the doctrine ought not, therefore, to prevent its reception.

Nay, more. It is a fundamental doctrine, on which rests our eternal life. Christ says, "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you. He, only, who eateth me shall live by me." And the Apostle Paul says, "that he, who discerneth not the Lord's body, eateth and drinketh damnation to himself." He, therefore, who denies this "holy and blessed mystery," does not discern the Lord's body, and is a damnable heretic and unbeliever. Hence they consider Protestants to be apostates from the faith, and will have no fellowship, or communion with them. Yea, when the bread and wine of the Eucharist are carried about their streets, such is the amazing influence of their credulous faith, that, if a Protestant happen to pass by, refusing to take off his hat and to bow down on his knees, in honor of the Lord Jesus, who is supposed to be really present, they are filled with horror at his dreadful impiety! They are shocked at the indignity, which he casts upon the Lord of life! ! !

This is Papacy. It is from this, Protestants have professedly reformed. From such Implicit Faith, they have, professedly, made their escape. Yet, strange to tell! in flying from this irrational church, they have brought with them some of her gross absurdities; and, in order to support them, the convenient doctrines also of mystery and implicit faith. They reason against us, who deny the supreme Deity of Christ, as the Papists do against them. They make the same outcry. They pass the same condemnation. And the minds of some are filled with the same horror at our gross impiety! Are no less shocked, that we should refuse that "supreme honor" to the "messenger," which we give to his God and Father, who sent him! ! !

The Trinity.

One of the most popular arguments against Unitarianism is, that Jesus Christ must be God, and equal to the Father, because the same things are said in Scripture respecting the Father and the Son.

Were this the fact, without any exception or qualification, it would prove, either that God and Jesus are equal to each other, or that they are identically one and the same being. Against the first of these motions, viz. two equal Gods, or Deities, may be opposed all those texts which assert that there is only one God—that he has no equal—that he will not give his glory to another—that he alone is to be worshipped—and that we are required to love him with all our hearts, &c. Against the other notion, that God and Jesus Christ are identically one and the same Being, may be urged a multitude of texts in which they are represented as distinct from each other.

It is not enough to allege that, in several passages of Scripture, the same things are said of God and of Jesus Christ: this only proves that in certain respects they were identified. The same things may be affirmed of two or more persons who are engaged in the same pursuits, or who are influenced by the same motives; however dissimilar they may be in other respects: thus too, the same things are related respecting God, and those who acted in virtue of his authority, and in obedience to his commands. For example: we read that the people believed in the Lord, and *in* his servant Moses, for this is the literal and correct rendering.—The Israelites are called God's people, and Moses' people.—It is said by Isaiah, that "the Lord alone did lead them;" but in the 77th Psalm it is asserted, that they "were led by the hand of Moses and Aaron."—On one occasion it was declared, that "all the people greatly feared the Lord and Samuel"—and on another occasion, that they "worshipped the Lord and the king." As the Most High God was the Saviour of Israel, so also was Joshua, and the Judges who succeeded him.—Again, by comparing Is. lxv. 1. with Rom. x. 20., it will appear that Paul called the words of God the words of Isaiah. But were Moses, and Aaron, and Joshua, and the Judges, and Samuel, and David, and Isaiah, equal to Almighty God? It would be easy to multiply similar passages; but I forbear. [*Unitarian No.* 4.

PRACTICAL.

How to Preach.

"I think truly," says Dr. Owen, "that no man preaches that sermon well to others, that he doth not first preach to his own heart. He who doth not feed on, and digest, and thrive by what he prepares for his people, he may give them poison as far as he knows; for, unless he finds the power of it in his own heart, he cannot have any ground of confidence, that it will have power in the hearts of others. It is an easier thing to bring our heads to preach, than our hearts to preach. To bring our heads to preach, is but to fill our minds and memories with some notions of truth of our own or other men, and speak them out to give satisfaction to ourselves and others; this is very easy. But to bring our hearts to preach, is to be transformed into the power of these truths; or to find the power of them both before, in fashioning our minds and hearts, and in delivering of them, that we may have benefit; and to be acted with zeal for God, and compassion to the souls of men."

Cross the line which divides time from eternity; view those blessings which it was the peculiar design of Christianity to convey, and survey the amazing scenes which will be shortly seen in all their reality, if you would be inspired with that zeal, which should animate the prayers, the preaching, and every effort of the Christian ambassador.

Public Prayer.

An article in the number of the Christian Examiner just published, on the subject of *clerical duties* contains many just thoughts and valuable suggestions. They are the more valuable, that they are *practical*, and press home upon us the formation of dispositions and habits, and the performance of duties, which are of vital importance to all who value their moral progress.

Among other remarks the writer says, "There is a factitious importance ascribed to the official duties and to the whole conduct of a clergyman." In reference to this position he proceeds to remark:—

If my meaning is not fully taken, I trust it will be made plain, by a few remarks on the different portions of a clergyman's duty and conduct.

And first, let us look at the public department, at the offices which he sustains in public worship. It is the duty of the minister to *pray*. Now, I say, that the importance of this duty, in a just view of it, can scarcely be overestimated. If he offers the fervent prayer; if the whole congregation unites with him; if all their hearts in this thing are as the heart of one man; if devoted prayer ascends from the whole assembly as the incense of old, how beautiful is the offering! how excellent is the sacrifice! and how high and blessed is the office of leading such devotions as these! But I cannot resist the conviction, that to the eye of the heart searching God, such a spectacle of united and entire devotion is seldom or never presented in our sanctuaries. There are too many, who, with minds negligent and wandering, seem to expect that the prayer of the clergyman will pass to their account, whether they take any part in it or not. And is there not, in fact, some delusion of this nature?—for to this point my observations tend. It is the duty of the minister to pray; that is his business; that is the part assigned to him. Now it is, in truth, just as much the duty of every other individual who enters the sanctuary, to pray. But does every individual feel this? Or does he not the less feel it, or does he not the less feel his deficiency, because the solemn formality of prayer is used by another? Suppose that, according to the custom of our congregations, there were no audible prayer, but only a space given for every one to make his silent offerings; or suppose that the clergyman might occasionally take this liberty—and who has not, at times, so felt the overpowering sense of a present Divinity, that he would fain, when he rose to prayer, have kneeled down in silence and worshipped? In either of these cases, I say, would not many be shaken from that vague reliance, which they now feel, on the prayers of their minister? Would they not be aroused themselves to pray? Or, if not so aroused, would they not at least distinctly feel, that they had had no part nor lot in this service? Would they not feel that it had been nothing to them whatever, or nothing but a reproach on their lukewarm and

worldly minds? But now, they say, the case being as it is, 'We have been at church'—'We have attended divine service'—'We have had prayers.' They feel that they have been embraced in the visible solemnities of devotion; they feel as if they had taken part in public worship, and as if the prayers which they have only heard, were prayers that they had offered. They say, 'We have been at church,' when, so far as real devotion is concerned, they might as well have been any-where else; 'We have attended divine service,' but they have not attended *to* it; 'We have had prayers,' but they have made no prayers.

This, then, is one of the respects in which a factitious importance is given to the duties of a clergyman; in which his acts pass, not for more than they are intrinsically worth, but for infinitely more than they are worth to him who considers them as a kind of substitute for his own acts. And how lamentable is it! His wants, his infirmities, his dangers are as great and pressing as those of any other man. His soul is perishing for lack of heavenly food, and it is perishing in the midst of a feast. Yes, and he acts as absurdly as would that man, who should consider it sufficient to assuage his own hunger, that the master of the feast partook.

CHRISTIAN REGISTER.

BOSTON, MAY 10, 1828.

The "Old-Hampshire Post and Christian Freeman," published for a year past at Northampton, by J. A. Saxton, Esq. has been devoted partly to the support of Unitarian Christianity. The ability with which it has been conducted has rendered it a highly useful and instructive publication to the community by whom it has been patronized. We regret for their sake, as well as for the deserving Editor, and the cause of truth, that the patronage is not sufficiently extensive to justify its continuance.

On learning that the publication of that paper had been relinquished, we solicited the friendly offices of the Editor, in aiding us to extend the circulation of the REGISTER among the late patrons of the POST. We have been obligingly favored with the following Address to the late patrons of the "Post," which, though inserted last week, in the papers forwarded to them, we take the liberty to insert again, as those papers, not being expected, have probably in some instances failed to be received.

We shall forward another number, to the Patrons of the "Post," and respectfully solicit their patronage, if but for a single year. In another part of this paper, we have suggested the means by which we propose to learn the pleasure of the patrons of the "Post," respecting the Register.

To the Patrons of the Old-Hampshire Post.

The discontinuance of the Old-Hampshire Post was a subject of regret to many of its Patrons. Whatever were the causes of its failure, its publication has not been without some benefit, in this respect at least, that it has proved that there exists, in that part of the community in which it immediately circulated, an increasing liberality of feeling on religious subjects; that a spirit of inquiry was awakened, and that there was a corresponding progress of the principles of Unitarian Christianity. When a paper, maintaining the opposite system, in a highly orthodox community, had been recently, from necessity, discontinued, it is not, perhaps, matter of surprise, that another should fail, which was devoted to the support of opinions that had hardly begun to be named without fear and trembling. The friends of this cause have only to regret, that the fit time for the commencement of such a paper was anticipated; and may derive encouragement from the confidence the experiment is calculated to excite, that the time will come, when it will not be needed, because Unitarianism will no longer be obliged to act on the defensive. That time, however, has not yet arrived, and it is important that Unitarian publications should be circulated as extensively as circumstances will permit, that the ground already gained be not lost. Those, who maintain the opposite opinions, are industrious in employing every means, by which they can gain access to the public mind. If for no other purpose, than that of counteracting the influence of their publications, of dissipating the prejudices and misunderstanding of our opinions it is their tendency to create, it seems to be the duty of Unitarians to meet and combat them at every point.

To the attention of those of our patrons, who entertain the sentiments we have endeavored briefly to state, we take the liberty to recommend the CHRISTIAN REGISTER, the oldest, and now, we believe, the only paper of a similar character in the United States. It was established about six years since, and by the unwearied industry and perseverance of its present editor, has continued to this time, laboring, we might perhaps say, oppressed with an inadequate patronage, and contending against many other discouragements. A few numbers of the Register will be forwarded to the former subscribers to the Post, and they will have an opportunity to form their own opinions concerning its character and merits. Though it is more exclusively devoted to subjects immediately connected with religion, a sufficient portion is occupied by the passing events of the times; and the copious abstract it contains of the most important domestic and foreign occurrences, of secular concern, must be considered as adding much to its interest and value. In religious intelligence, illustrating the progress of free inquiry and the general concerns of liberal Christianity, it is particularly copious.

Without entering more into a detail of the character and purposes of the Register, which a personal examination by those whom we address will render unnecessary, we would again cordially recommend it to the patronage of our former subscribers, confident that they will receive more than an equivalent. In its purpose and execution we believe it to be worthy of extended patronage, and we hope the editor will ultimately find that *one* publication, devoted to the cause of truth and religious liberty, has not failed from the indifference or the fears of the professed friends of that cause.

EDITOR OF THE OLD-HAMPSHIRE POST.

SUPPLY OF MINISTERS. The increase of our population is undoubtedly much greater than the increase of the members of the clerical profession. The difference however, we believe, is not so great as has often been represented. In representations of the moral wants of different parts of the country, our orthodox brethren have usually overlooked those extensive denominations, the Methodists and the Arminian Baptists, or Christians. They have repeatedly asked the question "Where, but to more frequent revivals in our colleges, can we look, for an adequate supply of ministers for our new settlements?" A late writer in the Methodist Christian Advocate, alluding to this question, says, "With leave Sir, I will answer the question,"—"The Methodist Conferences will furnish them."

We are told that the different Conferences in the Union, admitted into the travelling connexion last year, upwards of 200 preachers, and that probably more than that number were licensed during the same period as local preachers.

In addition to this great source of supply, which we trust is becoming every day more and more improved in fitness and ability, we may also name the Christian denomination which is a respectable and rapidly increasing sect.

No greater want of ministers appears to be felt, at the present moment, than among the Unitarians. The number of unsettled Unitarian ministers is very small,—probably not exceeding *twenty* in the whole United States. The number of societies where they are urgently wanted, is probably, at least twice that number; and, if we include those places where Unitarian preachers would be gladly received, and respectable Unitarian societies be speedily built up, by preachers of ability and popular talents, we might no doubt safely extend our statement to three, if not four times that number, in the United States.

Where, then, are we to obtain a supply of the Unitarian ministers who are wanted for our extensive new settlements, as well as for vacant societies at home? We do not ask this question *distrustfully*, for we believe the cause of truth and enlightened piety are in the hands of a wise and beneficient Providence, who, in his own time and manner will "surely provide."—But we do ask the question *earnestly*; for as all the beneficent ends of Providence, in reference to moral beings, are accomplished by use of *means*, it is important that a subject of so much interest as this, and so worthy of attention at the present moment, should be seriously pressed home to the minds of the community.

YOUTHFUL INIQUITY. Much has been said, and is daily and weekly said, on the value of *education*, to our rising community. Our common schools are justly considered as exerting a high and important influence on the manners and character of our population. There can be no reasonable doubt that there is, also, an important *moral* advantage derived from our school system. The great number of Juvenile delinquents, however, especially in our large cities, gives alarming evidence of the existence of great defects in the moral culture of the young. These defects are principally to be traced, we believe, to the mode of family discipline and instruction, or we should rather say perhaps, they consist in the total want of this discipline and instruction. It is an afflicting prospect to a mind of nice moral sensibility, to see a family training up in utter ignorance of and insensibility to all moral obligation. How much more afflicting must it be, to witness, as we are daily compelled to do, large numbers of innocent and interesting beings, exposed from the first moment of moral agency, to all the corrupting influences of depraved and degraded parents; drinking in iniquity like water, through every avenue to the mind.

These reflections have been suggested by noticing the following paragraph in the Boston Courier of Tuesday.

POLICE COURT. On Saturday, Timothy Rediken, a youth of fifteen to seventeen years of age was committed for trial at the Municipal Court on two complaints—one for breaking open and entering the counting room of Joshua Chever, and the other for breaking and attempting to enter the store of Jabez Ellis, both on Front-street. Rediken made his escape from the House of Correction on Friday afternoon, while employed in clearing the grounds about the Court House. In the evening of that day he broke into the counting room of Mr. Chever, and stole a coat and saw, and was arrested just as he was entering the store of Mr. Ellis.

This lad seems to have made remarkable progress in iniquity for one of his years. But we suspect it will be found on examination, that his tuition has been equally remarkable. What right have we to expect that those, who from the first dawn of life, are surrounded by corrupting influences, will be themselves otherwise than corrupt?

Dedication. A Chapel for the use of the "Christian" Church, lately erected in Herbert-street, Salem, was dedicated on Thursday the 1st instant. Sermon by Elder Morgridge, of New-Bedford. It is a neat building 64 feet by 40, having 62 pews on the floor.

In the account of the situation of the pulpit, and the orchestra, it is mentioned as an excellence, that they are both on the same side of the house; since the whole audience can thus see the singers and the minister, without rising. We do not, however, coincide in opinion with those who prefer this construction. There are several objections which have much weight in our minds against it. In the first place it is a sufficient objection that the singers cannot see the minister's face at all. It is also some objection that the minister cannot see the singers. But a still greater objection is, that the situation as we understand, is to most ministers unpleasant and annoying, from the circumstance of being so perpetually and entirely overlooked as they necessarily must be by the singers. The principal advantage proposed by the new construction, which is that the audience may face the singers, is easily realized by rising. And a standing posture appears to be the most suitable for so elevated an act of worship.

New Church in Raynham. The exclusive spirit of the clergyman and the dominant party of the Old Society in Raynham has induced about one third part of the Society to withdraw, and to make arrangements for the formation of a New Society. This was done about six months since. From that time the New Society have had occasional preaching, and on Thursday the 1st instant, a Council was called, consisting of Rev. Dr. Reed of West-Bridgewater, Rev. Mr. Hodges of South-Bridgewater, and Rev. Mr. Hamilton of Taunton; and a church, consisting of *twenty five* members was regularly organized, on catholic and evangelical principles. The Rev. Mr. Hodges preached on the occasion, from Ephesians vi. 13, 14, 15.

The Society are now preparing to erect a Church in which they may worship their Maker according to the dictates of their own conscience, where they may hear the Gospel preached in its original purity and simplicity, and be directed into the path of eternal life by knowing the only true God and Jesus Christ whom he has sent.

REV. DR. RIPLEY. Among the names of the council, at the late Ordination of Rev. Mr Burnap, of Baltimore, was that of the venerable Dr. Ripley, of Concord, Mass. The National Intelligencer of the 1st inst. contains the following notice of his visit at Washington.

This venerable man, at the advanced age of seventy-seven, preached on the Sabbath (the 2.th instant) in the Unitarian Meeting House in this city, to a numerous and most respectable congregation, among which were the President, Officers of several departments, and a large number of Members of Congress, of various sects in religion.—The associations of such an occasion could not be otherwise than deeply interesting.

The preacher is at present the Minister of a parish in Concord, Massachusetts, where he has regularly discharged the duties of his office during more than half a century. Within a few rods of his meeting-house took place the memorable event of Concord fight, when the American Revolution burst into a flame. Dr. Ripley is one of the remaining few of that reverend race of men who, with an inviolable attachment to the cause of liberty, by his instructions, counsels, and prayers, animated and encouraged the People through that dark period of suffering and tremendous conflict.

The personal appearance, the firm, full voice, the varied tones of parental affection and of holy earnestness, addressing to the highest and the humblest the precepts of religious duty, and the doctrines of God's love and grace to man, could not fail to fix the impression, that in these there was something of truth and of Heaven. Though the fathers and the prophets do not live forever, the present generation have cause to rejoice that so many of the fathers of American liberty have lived long enough to witness the prosperity of their cause, and to aid, by the counsels of experience, in giving perpetuity to its blessings. There is power—there is a touching moral, in such an example as was exhibited by that venerable man. The present generation cannot pass such examples,

> "In all the force
> Of beautiful and simple eloquence,
> And learn no lesson."

Liberal Advocate. We have just seen the prospectus of a new paper, proposed to be published in Dedham, and to be entitled the "LIBERAL ADVOCATE." It will avoid party politics. A portion of each number will be devoted to theology and religion. The following paragraph is from the prospectus.

"Sentiments and opinions will be freely discussed, for the purpose of defending truth and exposing falsehood and error. Doctrines, not men, will occupy attention. The object will be to illustrate and enforce what are deemed the great principles and truths of simple, unadulterated, primitive Christianity."

Unitarianism in South America. We are told, in an article on Peru, in another part of our paper, that the Congress which was elected for the purpose of forming a Constitution, were eleven days discussing the point, whether or not the initial phrase of the Constitution should be "In the name of God," or "In the name of God the Father, God the Son, and God the Holy Ghost."

There must have certainly been a strong party who were opposed to Trinitarianism, to have occasioned a debate of eleven days, on the point here named. It is not supposed that they were very enlightened Unitarians; but it is a circumstance worthy of notice, that a company of Roman Catholic politicians should have so strenuously impugned and opposed a virtual acknowledgment in the Trinity, in their constitution.

Unitarianism, however, is springing up spontaneously, wherever men are allowed to think and act for themselves. The liberal principles of our own government give it a better prospect of final prevalence in the United States than in other countries. In the conviction of its truth, and that it must go hand in hand with the progress of civil liberty, we believe however, in its final universal triumph.

Sale of Pews. The pews in the South Congregational Church, at the corner of Castle and Washington streets, will be sold at public auction, on Monday the 12th inst. at half past 3 o'clock, P. M.

Dudleian Lecture. The Dudleian Lecture will be delivered in the Chapel of University Hall, Cambridge, on Wednesday 14th inst. at 4 o'clock, P. M.

Unitarian Church at New-York. We understand that Mr. LUNT, from the Theological School at Cambridge, has received a unanimous invitation to become the minister of the New Unitarian Society in New-York city.

The Treasurer of the Evangelical Missionary, Society in Massachusetts, acknowledges the receipt of ten dollars from the Treasurer of the Female Sewing Society in the Rev. Dr. Lowell's Parish, Boston.

A Lecture will be preached in the South Congregational Church on Sabbath evening, at half past 7 o'clock, which will be the concluding one of the course for this season.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

GEOLOGY.

The Geology of America is admired by foreigners, for its simplicity and grandeur. The different strata of rocks which compose our mountains are not numerous, and the same stratum generally extends through lofty and extensive ranges. The Geology of our country, in particular, is hence a grand and interesting science, and more readily understood than any other science which is taught.

Geologists do not agree upon the number of the different strata of rocks found upon the earth. Some say thirty, others less than twenty. Whatever may be the number upon the earth, in New-England, not more than twelve, or at most fifteen, have yet been observed. The rocks most common and abundant in New-England, are granite, gneiss, mica slate, lime, argillite, (roofing slate) graywacke, soapstone, chlorite slate, greenstone, sandstone, sienite, quartz, and porphyry.

By the aid of specimens and proper descriptions and explanations, any person may very easily and readily form so familiar an acquaintance with these few characters, as to be able to recognise them in whatever part of the country they should meet his eye. And as the soil, topography, ponds, streams, and power of water depend very much upon the nature and position of rocks, these interesting and important items, in an enlightened mind, and in the operations and success of Agriculture and the Arts, will, also, naturally come under observation, and be easily understood, by any one who is acquainted with the most general principles of the science of Geology.

The science of Geology is not only remarkable for the simplicity and grandeur of its features, and the ease with which it is acquired, but it is in a high degree practical in its character. It is almost essential to the farmer and civil engineer, and is applicable in a greater or less degree to many of the refined and civilized Arts.

It will probably be granted by all, that the more a science is calculated to enlarge and cultivate the mind, and of course to enable us to see, and to feel the wisdom, the goodness, the power, and the greatness of our Creator, the more certain and definite its character, and the nearer it comes home to our daily observation and use, the more essential and important it is as a branch of popular education. And it would probably be difficult for any one to explain why it is proper, that so much time and pains and money, should be expended to acquaint children with objects and facts among their antipodes, which they may perhaps never have occasion to use, while they are totally ignorant of the character, if not of the existence of what is constantly before their eyes and under their feet, and which they will have occasion to use every day of their lives.

Under these circumstances, the inquiry may possibly be thought worthy of consideration, whether it may or may not be expedient and practicable to introduce the general principles of Geology as a branch of common education. AGRICOLA.

For the Christian Register.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which shall prosper, this or that, or whether they both shall be alike good."

Several years ago, early in the morning, as I was sitting alone and musing by the side of my fire, some person unexpectedly knocked at my door. I went immediately to the door, and perceived there a stranger of genteel manners, and well dressed, whose eyes were remarkably red. I invited him to walk in. He readily complied with the invitation, and being seated, soon mentioned that he had long been afflicted with sore eyes, and could find no relief; but being informed that I was a physician, and skilful in curing that complaint with which he was so grievously tormented, wished me to prescribe some remedy, and give him such advice as I judged suitable to his case. It was to me a very perplexing emergency. I felt for a moment much embarrassed; but suspecting the cause of his malady, concluded to administer such advice, and in such a manner, as in my judgment seemed expedient and proper. He appeared to hear me patiently, and seemed very sensibly and deeply affected. Having finished what I proposed to say on the occasion, he remained silent for a short time, and then arose and took me by the hand, and having thanked me with apparent sincerity, and in a very affectionate manner for my seasonable admonition, and friendly advice,—bade me farewell, and proceeded on his journey. Who this stranger was, from whence he came, whither he was going, by whom sent to me, or what were the effects of the aforesaid interview in respect to his complaint and subsequent behaviour, I never knew; but hope that my sincere endeavors to do him an essential kindness did prove beneficial.

"Who hath woe? who hath sorrows? who hath contentions? who hath babblings? who hath wounds without cause? who hath *redness of eyes?* They that tarry long at the wine."——"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink."——"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."——"In the end, they bite like a serpent, and sting like an adder."

The dreadful consequences of drunkenness have become so common, and so ruinous to many individuals and families, that not only sober persons, but in some instances even dram drinkers and drunkards seem to be alarmed. Greater and more general exertions are now made in this country to prevent and suppress the prevalence of intemperance than in any former period. I hope we shall not be discouraged nor desist; but persevere in our endeavors to devise and adopt such means and measures as shall be best calculated to accomplish these laudable and important purposes; remembering that he who prevents a fellow-creature from falling into the abominable and pernicious habit of intemperance, *or converteth an intemperate "sinner from the error of his ways, saves a soul from death, and hides a multitude of sins."*

SENEX.

For the Christian Register.

SUNDAY SCHOOLS.

MR. EDITOR,—

Those who are intimately acquainted with the subject of Sunday schools, will admit, that they are at present exerting an important moral influence on the rising generation. That such an influence is exerted, and that it is, at least in some instances, (we hope it is in many) a favorable one, has been forcibly impressed upon my mind, by a circumstance which was lately related to me,—and which I beg leave to repeat for the encouragement of those who are engaged in the work of religious instruction.

A teacher in a Sunday School in this city,—who regularly questions her pupils with regard to their conduct during the past week, in order to be enabled to give instruction directly applicable to their need,—recently inquired of a little girl under her care, whether she had been guilty of ill conduct in several points, which were particularized. A negative answer was received to several questions; at last, she asked if she had not, in any instance, indulged in anger—a fault to which the child was peculiarly subject. Her countenance changed in a moment. The tears trickled down her cheeks,—and when, in a tone of kindness, the question was repeated, the agitated girl faltered out, "Yes, ma'am, I have!" "Indeed,—how did it happen?" "This morning my sister wanted me to hear her repeat her lesson before coming to school. I took the book, and she began. But she could not say it well, and I got angry. At last, as she made a mistake, I threw the book on the floor, and told her I would not hear her." "But," asked the teacher, "do you know *who* saw you then?" "yes, ma'am," replied the repentant girl, "I remember that you told me *God always sees me*,—and I picked up the book again, and heard the lesson through." M.

OBITUARY.

For the Christian Register.

Died in this city, on Monday last, Mrs. Mary D. daughter of the late Hon Samuel Dexter, sen. and relict of Rev. John Bradford, of Roxbury, aged 73 years. Mrs. B. possessed a mind uncommonly strong, energetic and discriminating. Her manners, all

friendly, benevolent and kind, were the index of her heart—sincere in every expression, as well as in every feeling she uttered. Her mind was deeply imbued with religion. As a *speculation* it engaged much of her thoughts, and, of course was perfectly liberal; and as a *practice*, it influenced the whole of her life. She sustained the relations of a child, of a wife, of a parent, and a friend, therefore, in perfect consistency with her excellent principles. Her life was long enough for all its purposes; for her friends, it might have been lengthened out still for years to come.

For the Christian Register.

ON THE DEATH OF AN INFANT.

Bud of Promise! briefly granted
To a parent's doting eye—
Soon from this cold clime transplanted
To a warmer, sunnier sky—

Smiling infant—faded vision!
Who, that saw thee yesterday
Lovely as a thing Elysian,
Sees thee in that breathless clay?

Yet there was a secret feeling,
That thou must be e'en as now,
When so deep a shade was stealing,
O'er that clear and childish brow.

From thy life's first, freshest morning,
Something in that pensive eye
Told of hopes, that fade in dawning,
Flowers unfolding but to die.

Pensive Spirit! sadly mourning
O'er an Earthly track to roam,
E'er the time of glad returning
To that late-left Heavenly home!

Earth's attractions could not chain thee—
Earthly prospects could not keep—
Love of friends could not detain thee—
Nought is left them, save to weep.

Spirit! leave thy home of gladness,
Come in dreaming Fancy's hour,
Draw the barbed sting from Sadness,
Take from Grief its wasting power.

Come, oh! come to her, that bore thee,
To her wounded soul speak balm—
Come to him, who long hung o'er thee
In that grief so icy calm!

Comfort them, who clung around thee
In the speechless hush of wo—
Who, could earthly love have bound thee,
Would not—had not—let thee go!

Teach them meek, resigned endurance
Of bereavement sent in love—
Grant—oh! grant them firm assurance
Of re-union blest above.

Tell them of the joys of Heaven,
Bid them to those joys aspire—
Light, in hearts by sorrow riven,
Pure Devotions holy fire! M. B.

Cambridge—1828.

SUMMARY.

Congress. A discussion of some length took place on the 1st instant, respecting a day of adjournment.—The subject was postponed to Wednesday. A resolution on the same subject was laid on the table, in the house, by a vote of 81 to 79.

The bill authorizing a Rail Road through the District of Colombia, has passed the House of Representatives and become a law. Great advantages are expected to result to the city, from the facilty of intercourse which it will give with Baltimore. It is estimated that the Rail Road will lessen the expence and time of travel between the two cities, one half.

A Treaty of friendship and commerce between the United States and Mexico, passed the Senate on Thursday the 1st instant. That for fixing the boundary passed some days before.

Court of Inquiry. A Court of Inquiry, consisting of Commodore Morris, and Captains Creighton and Wadsworth, and the Hon. John Pickering as Judge Advocate, has been instituted at Charlestown, for the trial of Lieut. Percival, of the Navy, on certain charges preferred against him by Capt. Alfred P. Edwards, and the Executive Committee of the Board of Foreign Missions. S. D. Parker, Esq. is counsel for the complainants, and Hon. Lemuel Shaw, and Sidney Bartlett, Esq. are counsel for Lieut. Percival. A great number of witnesses are to be examined, and it is expected the investigation will be long and tedious.

Representative Election. At the election for Representatives to the General Court, held in this city, on Thursday, the whole number of votes given in, was about 2400—of which, 2000 were for the Administration ticket, and the residue scattering, principally for the Jackson ticket. *Adv.*

Storm at Washington. A Washington paper of May 5th says:—

We experienced in this city, on Saturday last, about half past three o'clock, one of the most violent gusts ever remembered. The time of its duration, at its height, was not more than five minutes; but in that short space of time, the wind raged from almost every point of the compass, and the earth was deluged with rain, accompanied with hail.

The Mobile Commercial Register of the 12th ultimo states that a frost had occurred in that vicinity, a few days previous, by which very serious, damage was sustained.—Cotton and corn above ground, it observes, was all cut off.

The gentleman who advertised for a single copy of every newspaper in the country, in order to complete a work which he is preparing, under the title of the "Traveller," has received from Massachusetts, 69, (Boston has 35,) New-York 165, (the city has 36,) Pennsylvania 165, (Philadelphia 47.)

A new weekly paper in the Spanish language, is about to be published in New-York. A respectable paper in French, entitled "*Le Courier des Etats Unis*," has been issued at the same place.

In making a new road through Framingham a complete *human skeleton* has been dug up, which is supposed to be that of a person who once kept a tavern near this place in company with another person, and had suddenly disappeared. The remaining person, it is said, has declared, during fits of derangement to which he is subject, that he had murdered him. The discovery will probably lead to an investigation of the circumstances. *Traveller.*

Stage Register. The eighteenth number, and the last of the third volume of the Stage Register, containing a complete list of the principal lines of stages, steam boats and canal packets, in the New England States and the State of New York: their hours of departure and arrival—towns through which they pass—proprietors' names—fare—distance of routes, &c. is just published, by Messrs. Badger & Porter.

Messrs. Carey, Lee and Carey have in press the new Waverly novel, "St Valentine's Day, or the Fair Maid of Perth." Also "Sketches of the United States," from the journals of a distinguished foreigner. The latter, it is understood, is translated by the author of the Spy.

The ladies of Providence have made up garments for the Greeks, valued at about $1600. Having closed their labors, they have published a 'Card,' informing those Ladies and Gentlemen, 'who declined assisting the Greeks on account of their having so many poor at home,' that they are now ready to make up into clothing, 'for the poor and needy of Providence,' all the cloth which they will furnish for that purpose. This is an appeal which probably was not anticipated by those to whom it is made. It was a happy thought to meet the objectors on their own ground. It will be seen, now, whether those who, upon convenient occasions, urge the wants of "our own poor," are more ready than others to supply those wants. *Mass. Yeoman.*

HARVARD UNIVERSITY. At a meeting of the Board of Overseers of the University yesterday, the Corporation reported the resignation of the President, and according to usage asked the advice of the Board. The Overseers in reply advised the Corporation to proceed to make a choice of a president, to supply the vacancy, as soon as may be. A vote passed the board unanimously, expressing their high sense of the services of the late President. *Daily Adv.*

The steam boat Constitution arrived from Albany this morning, with 400 passengers. Forty ladies could not be accommodated with births, nor even cabin room. Among so many, there were, of course, some pickpockets. We have heard of one gentleman whose watch was stolen.

Dr. Howe arrived in this boat from his northern excursion. The prospects of procuring full cargoes for the Greeks are exceedingly fair. We understand that the village of Rochester will distinguish itself for its liberality.

The justly celebrated M. de Pradt, is now engaged in forming an experimental farm, as a school of practical husbandry for the central part of France. It is situated about a league from Allanches on the great road from that city to Bonn, in the department Correze.

Gambling. In the New-York Court of Sessions, five individuals were sentenced each to pay a fine of $100, and find surety for good behaviour in the sum of $100, for keeping *gambling houses.*

Power of Conscience. The English papers mention that the Chancellor of the Exchequer has lately received the sum of 12000 pounds, transmitted to him by some person unknown, to be paid into the Exchequer, "for conscience sake."

[illegible] London papers to April 1st have been received at New-York. The following abstract of intelligence is given in the Boston Daily Advertiser of Thursday.

News had been received from Constantinople to the 28th of February. The accounts are in some measure contradictory in regard to the prospect of war, but the general impression seems to be that the tone of the Russian Government was in some degree moderated, though there was no proof of any disposition to accede to the propositions of the Allied Powers. It is said that an armistice had been granted to the Greeks, and an amnesty, on condition of their submission. This, if true, is not likely to avail much. The St. Petersburg Journal, received in London March 25, contains a declaration of the Emperor, in reference to the Turkish Manifesto. "It expresses in strong language the regret of Russia at that manifesto, and her determination to require a complete and speedy reparation for all the wrongs which Russia has suffered at the hands of the Sultan, while she, at the same time, prosecutes with her allies the negotiations consequent upon the treaty of London. She will conform to that treaty to the very letter, in all that concerns its spirit and execution, while she will find means, single-handed, by the aid of Providence, to obtain indispensable reparation for her injuries. The declaration of the Divan, that they never intended to execute the stipulations of the treaty of Akerman, has caused great and just indignation."

In the House of Lords, on the 25th, the Earl of Dudley, in reply to an inquiry by Earl Grey, said that "the intentions announced on the part of Russia, have much diminished the chance for the maintenance of peace, between that Power and the Porte." On the preceding day, and probably before the information of the intentions of Russia, referred to by Earl Dudley, was received by the British Government, Mr. Peel said in the House of Commons, that "there was no intention on the part of his Majesty to withdraw from the treaty of the 6th of July, and that no further information of any declaration of war or act of hostility by Russia, had reached this country—that orders had been given before the battle of Navarin, and since, to blockade all parts of the Morea that are occupied by the Turks—that any other attempt to carry away any part of the Greek population, to make slaves of them, would be resisted to the utmost by the English Government."

A letter from Marseilles, dated March 25, says, "At this moment a telegraphic despatch affixed at the Exchange, informs us, that an Envoy from the Dey of Algiers has just arrived at Toulon, in a French frigate, with full powers to treat for peace. After this quarantine he will go immediately to Paris. It is thought that peace has been concluded, and that the Dey has been induced to accredit to this agent only for the purpose of appearing to give satisfaction to France."

The last Paris papers mentions that on the 25th March Gen. Layfayette took his seat in the Chamber of Deputies, in perfectly recovered health, and received the warm congratulations of his friends.

The following extract of a letter from Smyrna, under date of Feb. 2nd, is said to contain more direct information from the East, than has been recently received. It is considered as authentic.

Advices from Constantinople to the 28th ult. are of the most gloomy nature. Business was quite at a stand, and people thought of nothing but their personal security, which we fear will be in imminent danger on the breaking out of hostilities, which now appear inevitable. The Turks are evidently determined to make no concessions, but rather to incur the chances of desperate war; and the Allies, we fear, are too far advanced in the career of their injustice and aggression, to recede.

"We have just read an appeal from the Sultan to the People, calling on them to arm *en masse*, for the defence of their religion, and their families; declaring that war is inevitable,—not a customary war for territory, or to settle disputes, but a war of Religion, on the result of which will depend the existence of the Turkish Empire and Religion. This document is expressed in the strongest possible terms, and when published over the Empire will have a tremendous effect."

RUSSIA. A letter from St. Petersburgh of the 16th, stated that the departure of the Emperor was daily expected, and it was understood that orders had been some time before transmitted to the army of the South to cross the Pruth on the 15th March. Exchange with England was 2 1-2 per cent lower.

Letters from Odessa of the 6th inst. say, "the state of the weather still prevents the army passing the Pruth."

A Hamburg paper mentions under the head of Frontiers of Poland, March 12th, that Count Strogonow would accompany the Emperor Nicholas, in case he should go to the army, and would bear the official direction of all negotiations relative to the affairs of the East.

RUSSIA AND PERSIA. Official despatches received at St. Petersburgh, on the 10th March, confirmed the satisfactory account of the termination of difficulties with Persia. The sons of Abbas Mirza delivered up the fortress of Ardebil, after the discharge of a few Congreve rockets, and the garrison retired with arms and baggage. The British Minister, Mr. McDonald, had succeeded in persuading the Schah to accept all the terms of peace proposed by the Russian Plenipotentiaries.

The intimation, contained in a late speech of Mr. Brougham, that it was not *absolutely and entirely certain* that the charter of the East India Company would be renewed at its next expiration, is one of vast importance, and was not, we may presume, lightly made. We believe the charter expires in a few years.

PERU. Extract of a letter received in Philadelphia, dated Callao, Dec. 1827.

"The government of Peru is at present under strong apprehensions of an invasion from the Colombians, on whom, for the last six months, repeated acts of hostility have been committed. The Peruvians have sent all their troops towards the north, to await events. Though every mechanic and laborer whom the soldiery could seize, have been forced into the ranks, yet it is said the army does not exceed in numbers three thousand men.

"The Congress, which was elected for the purpose of forming a constitution, has been in session five months, and have only yet agreed on five articles. The members were eleven days discussing the point whether or not the initial phrase of the constitution should be "In the name of God," or "In the name of God the Father, God the Son, and God the Holy Ghost."

"It is the opinion, that this Congress, together with the administration which it has appointed, will be dispersed by a mob, and in the same manner as the preceding. The President to Congress is elected every month. The present officer is Luna de Pizarro. He is a Jesuit priest, and at the head of a party vehemently opposed to Bolivar.

"This officer has proposed recalling the Spaniards of old Spain, who were banished in consequence of their continued opposition to the independence of the country. Many persons are of opinion, that should he succeed in this measure, and in dest oying the power of Bolivar in Peru, his next proposition will be to send in their adhesion to Ferdinand. These are necessary matters of speculation, but judging from the present distracted condition of the country—the insecurity of lives, and of property, I am of opinion that the reflecting Peruvians would consent to almost any form of government which possesses the virtue of stability."

A letter from Lima, dated the 9th Dec. to the Editor of the Baltimore Patriot, says, the government is making preparations to receive Bolivar. If he does come, there will be some fighting. During our absence on a short cruize, Admiral Guise pressed many English and Americans, and did not deign to answer the letter of our Charge d'Affaires till the Peruvian frigate was under way. We are in hopes our Commodore will go to Payta and demand all the Americans.

☞ *To the Patrons of the "Old-Hampshire Post."*

The proprietor of the *Christian Register* respectfully solicits the patronage of the late patrons of the "*Old-Hampshire Post;*" and that he may learn, with more certainty and promptness, their pleasure respecting the Register, he proposes to send an agent through about thirty of the principal towns in which the subscribers to the "Post" reside. A list of these towns is given below. The subscribers to the "Post" in all other towns, who conclude *not* to patronize the Register, are respectfully requested to write their own *name* and *town*, on one of the copies of the Register, and forward it by mail, enclosed in an envelope,* one end being left open and directed "*Christian Register Boston.*"

That there may be no mistake, we repeat, that this request is made of those subscribers in towns *not* named in the list below, and who conclude *not* to patronize the Register. We have no claim on even this act of courtesy, from the patrons of the Post,—but we earnestly ask it as a *favor*, as we consider it the most easy and almost the only practicable means by which we can learn the pleasure of distant and insulated subscribers. We trust that gentlemen will not consider us intrusive, or as setting up a claim, for we do it with an entirely different feeling, when we suggest, that we propose continuing to send the Register to those from whom a paper is not returned,—on the presumption that it is wished as a substitute for the Post. If any gentleman should continue to receive the Register after they have returned a paper, they will please to consider that it has probably miscarried, and will have the goodness to forward another.

We propose sending an agent through the following towns:—Springfield; Northampton; Hatfield; Hadley; Deerfield; Greenfield; Northfield; Leicester: Goshen; Worthington; Williamsburg; Chesterfield; Belchertown; Pelham; Brookfield; Barre; Bernardston; Gill; Shelburne; Charlemont; New-Salem; Warwick; Sunderland; Amherst; Heath; Rowe; Colerain; Petersham; Conway.

EDITOR OF THE CHRISTIAN REGISTER.

* Please not to write on the inside of the envelope, as it subjects us to letter postage.

MARRIAGES.

In this city, Henry Dwight, Esq. of Springfield, to Miss Lucy Ann Bradford, daughter of Alden Bradford Esq. Mr. Azeel Bowditch to Miss Sarah Ann Carter, Mr. James I. Colburn to Miss Elizabeth J. Hawes.

In Roxbury, on Sunday evening, Mr. Nathan Lang to Miss Almira Goodnow, both of this city.

In Danvers, by Rev. Mr. Sewall, Major Eliphalet Patee to Miss Maria Wood, of Boxford.

In Amherst, N. H. Isaac Spalding, Esq. merchant, of Nashua Village, to Miss Lucy, daughter of Nathan Kendall, Esq.

In Harvard, Mr. Amos P. Tucker, of Lancaster, to Miss Louisa Emerson.

In Concord, Mr. Joshua L. Conant, of Lowell, to Miss Adeline Augusta Meriam.

DEATHS.

In this city, Mrs. Sarah H, wife of Mr. James H. Dix.

In Cambridge, of consumption, Miss Judith Colman Lee, daughter of the late William Lee, Esq. aged 21.

In Beverly, Mr. Wm. Mogans, aged 34; Mr. Jona. Dodge, aged 68.

In Salem, Samuel, son of Mr. John Alien, aged 14—Miss Catharine Kimball, aged 19.

South Salem, on Sunday morning, Mr. Christopher Osgood, aged 80.

In Gloucester, Mr. Benjamin Elwell, aged 30; Miss Fanny Griffin, aged 54.

In Chlemsford, 16th ult. Mrs. Sarah Byam, widow of the late Mr John Byam, aged 90 years. She had been the mother of *thirteen* children, *nine* of whom survive to mourn her decease. Her grand children were 72 in number, and her great grand children amounted to 224. She had one great great grand child being a descendant of the fifth generation; thus her posterity at the time of her death amounted to 310 souls. On the morning before she died, she went about half a mile to visit her son, and was then in her usual good health.—But suddenly while sitting in her chair she expired without a sigh, falling into the sleep of death with the same calm quiet, which attends ordinary sleep.

In Biddeford, Mr. Crisp Bradbury, aged 43.

In Rochester, N. H. Mr. Samuel Hale, aged 70.

At Spring Green, (Warwick, R. I.) Mrs. Ann Carter Francis, wife of John Brown F. Esq. and only daughter of Hon. Nicholas Brown, of Providence, aged 33.

In Portsmouth, Miss Betsy Sedwick, aged 59.

In Washington, on Thursday evening, May 1. Hon Thomas Tudor Tucker, Treasurer of the United States, aged 84.

In Richmond, Va. Mr. Julius B. Dandridge, formerly Cashier of the United States Bank, at Richmond, in the 57th year of his age.

In Islington, near London, Mr. Wm. M. Dodge, of the city of N. York, formerly of Haverhill, Mass.

PEWS.

In the South Congregational Church.

THE Pews in the South Congregational Church, at the corner of Washington and Castle-streets, will be offered for sale by public auction,

On MONDAY, the 12th May, inst. at half past 3 o'clock, P. M.

The sale to take place on the floor of the Church. The terms of sale may be known by applying to the Clerk of the Society, ROBERT T. PAINE, No. 13, Court-streeet, previously to the sale, and will be stated at the sale.

By order of the Standing Committee.
ROBERT T. PAINE. *Clerk.*

THIS day published by BOWLES & DEARBORN, 72 Washington-Street, THE CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW. Vol. V.—No. II. For March and April, 1828.

CONTENTS.

MISCELLANY. On Clerical Duties; and particularly on some Misapprehensions of their Importance.

POETRY. Remember now thy Creator in the Days of thy Youth.

REVIEW. Art. IV.—Sermons on Various Subjects. By William Paley. D. D. Originally published by Rev. Edmund Paley, A. M. in 1825.

Art. V.—The Life of Napoleon Bonaparte, Emperor of the French. With a preliminary View of the French Revolution. By the Author of 'Waverly,' &c.

Art. VI.—Memoirs of the Life, Writings, and Opinions of the Rev. Samuel Parr, L. L. D with Biographical Notices of many of his Friends, Pupils, and contemporaries. By the Rev. William Field.

NOTICES OF RECENT PUBLICATIONS. Sabine on the Glory of the Latter House; The Cypress Wreath; Greenwood on the Prospects of Christianity; Warton's Deathbed Scenes; Sullivan on the Nature and Remedy; The Christian Teacher's Manual; Cardozo's Discourse; Moral Lessons in Verse.

INTELLIGENCE. Unitarianism at Geneva; Unitarianism in Philadelphia; William Turner; Suppression of Intemperance; Unitarian Mission at Calcutta; Letter from Mr. Adam of Calcutta; Rammohun Roy and Mr. Adam's Writings; New Series of Unitarian Tracts; Unitarian Library; Test and Corporation Acts; Irish Protestantism; Ordination at Cambridge; New Church in Philadelphia.

VIEW OF PUBLIC AFFAIRS. Great Britain, France; Turkey; Greece; Mexico; Central America; South America; United States.

OBITUARY. Rev. George Otis; Mrs. Rebecca Phillips. 3t. March 10.

NOTICE.

THE "Registry Office for Female Domestics" will be closed hereafter on Saturday throughout the day. The increase of the business induces the Society to make this arrangement in consideration for the Agent's health. It is found from examination of the Register, that many hundreds of families and girls have been accommodated through this Office in the past year, and it is believed that the Society has proved its title to its name in thus acting "for the mutual benefit of domestics and their employers." If this be the fact, it may confidently hope for the continued patronage of families seeking domestics. To those who have visited the Office it is unnecessary to say, that deserving domestics will always find the Agent happy to procure them satisfactory places. May 10.

POCKET MAPS, &c.

FOR sale by J. Marsh, No. 96 & 98 State-st. Sign of the Large Leger—the new *American Pocket Atlass*, containing 14 Maps of North, South and British America and the West Indies—Also the *United States Pocket Atlas*, containing 6 Maps; together with the *Maps* of each State, the United States, and South America, bound separate—Pocket Map of the *City of Boston*; the above are all bound in neat morocco cases well calculated for Gentlemen travelling. May 10.

GOLD & SILVER LEAF.

THE Subscriber having made arrangements with with the Boston Gold Leaf Manufactory has on hand and will be constantly supplied with Gold and Silver Leaf Bronze—Brass Leaf, &c. warranted of the best quality which will be sold at the lowest prices by the pack or single Book. JOHN MARSH, No. 96 & 98 State-street, Sign of the Large Leger. May 10.

PEACE & WAR.

ESSAYS on Peace & War, by Philanthropos, a neat 18 mo. vol. of 175 pages half bound in morocco, may be obtained at the Office of the Christian Register, at the low price of 30 cts. single, or 23 cts. by the dozen. May 10.

STAGE NOTICE.

THE Office of the UNION STAGES for Concord, Groton, Ashby, Fitzwilliam, Keene, Charlestown, (N. H.) Windsor, Woodstock, to Burlington, Brattleboro', Upper and Lower Canada, Saratoga Springs, Troy, Albany, Buffalo, &c. is removed to No. 4. Elm Street, near Hanover-street. Books kept at said Office; at Holland's Coffee House, Howard-street; at the Tremont Coffee House; and at Hamilton's City Hotel, No. 3, Sear's Buildings. Starts from the above office every morning at 4, A. M. and arrives at Keene same evening at 7 o'clock. The Union Stages Connect with a daily line from Groton to Lowel, at Groton.

This line of Stages is not surpassed by any in New-England, for elegant and fleet horses, easy and well built carriages, and first rate, experienced drivers. Fare from Boston to Keene, (a distance of 80 miles,) $2 50, and about the same rates to any part of the country with which this line is connected.

Any information required by travellers respecting the various routes to different quarters of the United States, will be correctly and cheerfully given by the Agent of the Company, at the Office in Boston, and every facility given, as far as practicable. May 3.

AN ABSTRACT OF THE BIBLE HISTORY.

FOR SUNDAY SCHOOLS AND YOUNG PERSONS. Just Published by BOWLES & DEARBORN, 72 Washington-st. an Abstract of Bible History, for the use of Young Persons, with Questions for Examination, a scheme of Scripture Chronology, &c.—First American, revised and altered, from the Seventh London edition.

Extracts from the Preface.

A small Abridgment of the Scripture History, originally drawn up for a Sunday School, beyond which the author had not flattered himself that it would find its way, having been several times called for by the public, advantage has been taken of each return to press, to make such additions and improvements as occured to the author and his friends.

* * * * * * * *

As it was originally intended for a First Book, a few lessons were prefixed, composed in words of one syllable; which might at once be easy to young readers, and convey some tolerably accurate, but familiar and intelligible idea of God, and man's duty to him, previous to their becoming acquainted with his works of creation and providence, in the way of historical narration; a mode of religious instruction which is the most entertaining and captivating, as well as the most suited to the capacity of the youthful mind, which can perceive the connexion of a story with its moral, before it can follow an abstruse argument, or take an interest in a systematic summary of rules. These lessons are still retained; and a slight sketch of scripture geography is added to the whole, with a view to excite, but not to satisfy, curiosity.

Newcastle, March 1, 1824.

The return of this little work a seventh time to the press, has given the Author an opportunity of a further revisal and correction, by which he hopes that it will be found in many respects considerably improved.—A short introduction, explahatory of the words *Bible, Testament, Covenant, Scripture, Canon,* &c. is prefixed; and a short Scheme of *Scripture Chronology* is added. * * * * * * * *

On the first reading, the Author would recommend that children be indulged with reading, or hearing read, the full account as it stands in the Bible, of any particular history which may strike them.

But the Author submits it to the consideration of Parents and Teachers, that it should not be made a First Book, and then be thrown aside; but that, after a subsequent perusal of the Scripture at large (perhaps after more than one) it may very profitably be taken up again and again; and that thus the several incidents contained in Scripture history may be more deeply imprinted on the mind, together with the instruction intended to be conveyed by them.

NEW READING ROOM.

THE Subscriber informs his Friends and the Public, that the Reading Room, which has been noticed in some of our Papers, is now nearly completed, and many of the Papers and Magazines have been received, and others will be as soon as returns can be had by Mail. A Book will be open for subscription, and all who wish to avail themselves of this opportunity, are invited to call at the Room, No. 11, Market-st. which will be open for Subscribers, every day and evening, in the week, Sunday excepted, where may be seen the regulations and terms of Subscription.

AMOS H. HASKELL.

NO. V. OF GRIESBACH'S NEW TESTAMENT.

JUST Published by *Bowles & Dearborn*, 72 Washington Street, the Fifth Number of the New Testament in the common version, conformed to Griesbach's Standard Greek Text. Containing the Gospels according to St. Mark and Luke.

April 18. 3t.

VALUABLE BOOKS.

THE following valuable Books are for sale at a [illegible] & Economie Politique, 2 Vols.; Johnson's & Walker's Dictionary, 2 vols. Quarto; Malte Brun's System of Geography—all the numbers published, and the numbers yet to be issued. April 12.

THE PROSPECTS OF CHRISTIANITY.

A SERMON delivered at the Ordination of the Rev. Warren Burton, as minister of the Third Congregational Society in Cambridge, March 5. By Rev. F. W. P. Greenwood.

SIGNS OF THE MORAL AGE,

A SERMON preached in Reading, North Parish, on Lord's day, Jan. 1, 1828, with sundry notes.—By Rev. Andrew Bigelow. Just published by BOWLES & DEARBORN, 72 Washington-street. March 29. 3t.

JUST PUBLISHED,

BY BOWLES & DEARBORN, 72 Washington-street, THE UNITARIAN ADVOCATE, No. IV. for April, Vol. I.—Edited by Edmund Q. Sewall.

CONTENTS.

Miscellany. Error in every System is Truth distorted; The Parental Character of God; Hymn; Spirit of the Pilgrims; Stephen the Matyr's Dying Words; Sonnet; Letters of an English Traveller.

Sunday Schools. Influence of Sunday Schools on Society; Religious Teaching is Charity; Hints to Sunday School Teachers.

Intelligence. Annual Fasting and Prayer for Colleges; Charity Students, The Presbytery of Hanover Religious Denominations in the United States; Missions; Hungarian Popular Songs.

April 1st. 3t.

LETTER PAPER.

CONSTANTLY on hand and for sale a beautiful hot pressed Linen Letter Paper at $3 per ream, at the Sign of the Large Leger, State-street, by April 19. JOHN MARSH.

WANTED.

NO. 5 of Vol. VII. of the CHRISTIAN REGISTER, is wanted at this Office. Those who do not keep regular files of papers, and have this number on hand, will confer a favor on the editor, by forwarding it by the mail.

☞ Tracts will be gladly sent, in exchange for this number of the paper,—or cash will be paid for it if preferred. April 19.

RAMMOHUN ROY'S WORKS.

JUST published at the Office of the Christian Register, and sold at the Bookstores generally, the Theological Writings of Rammohun Roy, the celebrated Hindoo Brahmin. March 22.

FRESH ACCOUNT BOOKS.

☞ SIGN OF THE LARGE LEGER. ☜

JOHN MARSH, Nos. 96 & 98, State-st., has just manufactured his Spring assortment of ACCOUNT BOOKS, including complete setts of almost every variety of patterns. Also, a large assortment of half bound Account Books, adapted to the Country Trade, together with a great variety of Memorandum and Writing Books, which will be sold at very low prices by the quantity, or at retail.

☞ Account Books furnished to order with great dispatch, and warranted to suit. April 19.

THE SCHOOL.—No. III. & IV.

COTTONS & BARNARD. 184 Washington-street, have just published, the third and fourth numbers of "The School: or Lessons in Morals."

"Even a child is known by his doings, whether his works be pure, and whether it be right."—*Proverbs, 20th chap. 11th verse.* 6t April 12.

POETRY.

Howard the Philanthropist.

The following verses to the memory of Howard the Philanthropist are from the Alma Mater, a Series of Original Pieces, by Students of the University of Glasgow, 1828.

Shall the bloody deeds of the warlike plain,
Still cumber the minstrel's line?
And shall we not raise one purer strain
In honor of acts like thine,
That were wrought afar from the gaze of men
In the haunts of guilt and in sorrow's den?

Wherever the dungeon's gloom was deep,
And galling the captive's chain—
There were the laurels thou soughtest to reap
By the couch of guilt and pain:
Earthly and cold must the spirit be,
That kindleth not at thy memory!

Thy course was onward, and onward still,
No danger could turn thee aside;
For thou hadst a high behest to fulfil.
And couldst not be satisfied
Till thy heart had perform'd the holy command,
Engraved on its core by thy Maker's hand!

It was not amid the glittering camp,
With multitudes gazing around,
But deep in the dungeon's stifling damp
That thou wert laboring found,
Calmly, and deeply, and silently,
Like him that works for eternity.

And the warrior's brightest wreath is dim
And worthless, compared with thine;
For thou hast received thy reward with Him
Who dwelleth in light divine;
For there, and only there could be,
The mighty prize that was worthy thee.

And 'twere prouder far to fill thy grave
On the distant Russian shore,
Where in mid career on the errand to save,
God said—that thy task was o'er,
Than to sleep with kings in pompous state
Amid the undistinguished great.

Pilgrim of mercy! rest thee well!
Around the judgment throne
A thousand grateful tongues shall tell
The deeds that thou hast done,
Upon that dread accounting day,
When earth and time shall depart away! E. P.

A work just published by Mr. Charles Ewer, entitled "*Death's Doings*," has an engraving "representing a young mother, one of the fashionables of the day, seated at her piano, while her dressing maid is showing her some dresses which have just been sent home from her Mantua-maker." Death is seated in an easy chair beside her, acting in the capacity of a nurse, and holding in its arms an infant, who appears to be dying from want of suitable nourishment. Death is forcing into the infant's mouth, a spoon. This is accompanied by the following poetical illustration.

The Mother.

"Nay! youthful mother, do not fly,
Though pleasures lure, and flattery court thee
And wake the smile, that must transport thee.

Life has no charm, so deep, so dear,
As that soft tie thou blindly leavest—
No love so constant, and sincere,
As that which fills the heart thou grievest.

In all the bloom of beauty's pride,
In all ambition's vainest splendor,
Ne'er was thy woman's heart supplied
With bliss so pure, with joy so tender.

Canst thou forsake that joy so soon?
Canst thou forget the lips which bless'd thee,
When bending o'er this precious boon,
The Father wept, while he caressed thee?

Is it for gauds of dress, and dance,
Thou canst renounce a claim so holy,
To win the warm insulting glance,
And woo the praise of idle folly?

Then go!—a fair, but fragile flower
A dazzling, heartless, careless beauty,
To risk thy fame—to lose thy power—
That power which dwells alone with duty.

Go!—and thy bosom's lord offend,
Consign thy suffering babe to sorrow—
Death the kind nurse, its woes will end—
Thy boy shall grace his arms to-morrow."

LADIES' FRIEND.

The benign influence of Christianity in improving the condition of woman, is alluded to in the following manner by a correspondent of the Richmond Visitor & Telegraph.

Paganism degrades the female sex, and makes woman the menial of society; Christianity exalts her from her degradation, and gives to her a proper influence in all the interests of life. Paganism says, that she is inferior to man; Christianity, declares her "an help meet for man." Paganism condemns her to the more degrading and laborious employments of life; Christianity assigns to her those which are adapted to the delicacy of her sex. The one, excludes her from the enjoyment of society; the other, places her there, to enrich and refine it by her virtues. The condition of females in many heathen countries is truly deplorable. To describe their situation baffles the power of language, and mocks even conception itself. Ignorant and degraded, they deem themselves slighted unless harshly used by those whose duty it is to smooth for them the rugged path of life. In India, with some few exceptions, no rays of intelligence beam upon their benighted minds; but, on every side, is seen the dreary prospect of nature's darkness; they are held in sovereign contempt: the husband, who eats or converses with his wife, is degraded even in the eyes of the woman herself. The husband dies, and the widow, though blooming with the vigor of sixteen, ascends the funeral pile, and mingles her ashes with his.—In Christian countries, female alliance is sought after as the choicest of domestic comforts, and female society to polish the manners, refine the feelings, and purify the heart.

Christianity had but just made its appearance in the world, when it abolished poligamy, and interposed such barriers to the facility of divorce, as changed marriage from a state of anxiety and discord, to a state of confidence and harmony. It has established domestic authority on the broad basis of affections; wrested from parents and masters the power over the lives of their children and servants; and provided for the peace and good order of families, by inculcating mutual acts of beneficence. It sheds its pacific influence over the dispositions and tempers of men; and removes passion, the foe to intellectual improvement and peace of mind. It restrains the improper indulgence of those appetites and propensities which impair the vigor of the body, mar the peace of the soul, and corrode the virtues of the heart. It has abolished the burdensome ceremonies of idolatry, and established in its place religious services, as purifying as they are simple; as easy as they are elevated in their origin.

MISCELLANY.

The following articles are from a work on the "Objects, Advantages and Pleasures of Science," conducted by an association of gentlemen in London, called "The Society for the diffusion of Useful Knowledge."

The Cells of Bees.

If you have a certain space, as a room, to build up with closets or little cells, all of the same size and shape, there are only three figures which will answer, and enable you to fill the room without losing any space between the cells; they must either be squares, or figures of three equal sides, or figures of six equal sides. With any other figures whatever, space would be lost between the cells. This is evidently true upon considering the matter; and it is proved by mathematical reasoning. The six-sided figure is by far the most convenient of these three shapes, because its corners are flatter, and any round body placed in it has therefore more space, there being less room lost in the corners. Likewise, this figure is the strongest of the three; any pressure either from without or from within will hurt it less, as it has something of the strength of an arch. A round figure would be still stronger, but then room would be lost between the circles, whereas none at all is lost with the six-sided figure. Now, it is a most remarkable fact, that *Bees* build their cells exactly in this shape, and thereby save both room and materials beyond what they could save if they built in any other shape whatever. They build in the very best possible shape for their purpose, which is to save all the room and all the wax they can. So far as to the shape of the walls of each cell; but the roof and floor, or top and bottom, are built on equally true principles. It is proved by mathematicians, that to give the greatest strength and save the most room, the roof and floor must be made of three square planes meeting in a point; and they have further proved by a demonstration belonging to the highest parts of Algebra, that there is one particular angle or inclination of those planes to each other where they meet, which makes a greater saving of materials and of work than any other inclination whatever could possibly do. Now, the bees actually make the tops and bottoms of their cells of three planes meeting in a point, and the inclination or angle at which they meet is precisely the one found out by the mathematicians to be the best possible for saving wax and work. Who would dream for an instant of the bee knowing the highest branches of Mathematics—the fruits of Newton's most wonderful discovery—a result, too, of which he was himself ignorant, one of his most celebrated followers having found it out? This little insect works with a truth and correctness which are quite perfect, and according to the principles at which man has only arrived, after ages of slow improvement in the most difficult branch of the most difficult science. But the mighty and all wise Creator, who made the insect and the philosopher, bestowing reason on the latter, and giving the former to work without it—to Him all truths are known from all eternity, with an intuition that mocks even the conceptions of the sagest of human kind.

The Bee.

We have seen how wonderfully the *Bee* works, according to rules discovered by man, thousands of years after the insect had followed them with perfect accuracy. The same little animal seems to be acquainted with principles of which we are still ignorant. We can, by crossing, vary the forms of cattle with astonishing nicety; but we have no means of altering the nature of an animal once born, by means of treatment and feeding. This power, however, is undeniably posessed by the bees. When the queen bee is lost, by death or otherwise, they choose a grub from among those which are born for workers; they make three cells into one, and placing the grub there, they build a tube round it; they afterwards build another cell of a pyramidal form, into which the grub grows: they feed it with peculiar food, and tend it with extreme care. It becomes, when transformed from the worm to the fly, not a worker, but a queen bee.

These singular insects resemble our own species, in one of our worst propensities, the disposition to war; but their attention to their sovereign is equally extraordinary, though of a somewhat capricious kind. In a few hours after their queen is lost, the whole hive is in a state of confusion. A singular humming is heard, and the bees are seen moving all over the surface of the combs with great rapidity. The news spread quickly and when the queen is restored, quiet immediately succeeds. But if another queen is put upon them, they instantly discover the trick, and, surrounding her, they either suffocate or starve her to death. This happens if the false queen is introduced within a few hours after the first is lost or removed; but if twenty four-hours have elapsed, they will receive any queen, and obey her.

The Ant.

The labors and the policy of the *Ants* are, when closely examined, still more wonderful perhaps, than those of the *Bee*. Their nest is a city consisting of dwelling-places, halls, streets, and squares, into which the streets open. The food they principally like is the honey which comes from another insect found in their neighborhood, and which they, generally speaking, bring home from day to day as they want it. Later discoveries have shown that they do not eat grain, but live almost entirely on animal food and this honey. Some kinds of ant have the foresight to bring home the insects on whose honey they feed, and keep them in particular cells, where they guard them to prevent their escaping, and feed them with proper vegetable matter which they do not eat themselves. Nay, they obtain the eggs of those insects, and superintend their hatching, and then rear the young until he becomes capable of supplying the desired honey. They sometimes remove them to the strongest parts of their nests, where there are cells apparently fortified for protecting them from invasion. In those cells the insects are kept to supply the wants of the whole ants which compose the population of the city. It is a most singular circumstance in the economy of nature, that the degree of cold at which the ant becomes torpid is also that at which this insect falls into the same state. It is considerably below the freezing point; so that they require food the greater part of the winter, and if the insects on which they depend for food were not kept alive during the cold in which the ants can move about, the latter would be without the means of subsistence.

How trifling soever this little animal may appear in our climate, there are few more formidable creatures than the ant of some tropical countries. A traveller who lately filled a high station in the French government, Mr. Malouet, has described one of their cities, and, were not the account confirmed by various testimonies, it might seem exaggerated. He observed at a great distance what seemed a lofty structure, and was informed by his guide that it consisted of an ant hill, which could not be approached without danger of being devoured. Its height was from 15 to 20 feet, and its base 30 or 40 feet square. Its sides inclined like the lower part of a pyramid, the point being cut off. He was informed that it became necessary to destroy these nests, by raising a sufficient force, dig a trench all round, and fill it with faggots, which were afterwards [illegible] from a distance, to drive the insects out and make them run into the flames. This was in South America; and African travellers have met with them in the same formidable numbers and strength.

The older writers of books upon the habits of some animals abound with stories which may be of doubtful credit. But the facts now stated respecting the Ant and Bee may be relied on as authentic. They are the result of very late observations, and experiments made with great accuracy by several most worthy and intelligent men, and the greater part of them have the confirmation arising from more than one observer having assisted in the inquiries.

Origin of the Balloons.

The first balloon was constructed by a man ignorant of what he was really affecting. Seeing the clouds float high in the atmosphere, he thought that if he could make a cloud, and enclose it in a bag it might rise and carry him with it. Then erroneously deeming smoke and a cloud the same thing, he made a fire of green wood, and placed a great bag over it, with the mouth downwards, to receive the smoke. He soon had the joy of seeing the bag full and ascending; but he understood not that the cause was the hot air within, which being heated and dilated, became lighter than the surrounding air, and was buoyed up while the visible part of the smoke, of which he chiefly thought, was really heavier than the air, and was an impediment to his wishes.

[*Arnott's Elements of Physic.*

Swiss Custom. Richard describes a custom which amidst the sublime scenery of that country, must be peculiarly impressive. The horn of the Alps is employed in the mountainous districts of Switzerland, not solely to sound the cow call (Kuhrehn, Ranz des Vaches), but for another purpose, solemn and religious. As soon as the sun has disappeared in the vallies and its last rays are just glimmering on the sunny summits of the mountains, then the herdsman who dwells on the loftiest, takes his horn and trumpets forth. 'Ruft durch diess Sprach orohr,' 'Praise God the Lord.' All the herdsmen in the neighborhood on hearing this, come out of their huts, take their horns, and repeat the words. This often continues a quarter of an hour, whilst on all sides the mountains echo the name of God. A profound and solemn silence follows; every individual offers his secret prayers on bended knees, and with uncovered head. By this time it is quite dark,—'Good night,' trumpets forth the herd on the loftiest summit; 'Good night,' is repeated on all the mountains from horns of the herds and cliffs of the rocks. Then each one lays himself down to rest.

Enormous Bones. It will be recollected that some time ago we had accounts of the disinterment of enormous bones in the low and marshy country south of New-Orleans. The bones in question, after having been exhibited in various places, have at length reached New-York. They are, indeed, from their extraordinary size, well worth seeing. They consist of one jaw bone, two ribs, and a broken portion, twelve joints or vertebræ of the back bone, and three bones of an arm or fin. The jaw bone is twenty feet in length, three in breadth at its widest part at one end, and tapers to a point at the other, the whole weighing more than 1200 pounds. The unbroken ribs are nine feet long, and the vertebræ sixteen inches in diameter, not including the long projecting processes. The members of that learned body the Lyceum, have examined these extraordinary relics, and find on inspection they are not the bones of a land animal, and consequently not the remains of the mammoth, rhinoceros, &c. In comparing them with the bones and relics of aquatic animals, they do not correspond (as was supposed) with those of the alligator, or that extinct animal called the ichthyosaurus. But they do agree with the bones of the whale tribe, and they are doubtless, as we are informed, the remains of an enormous whale of the spermaceti kind, though probably of a species extinct or not known to whalers. A gentleman who visited and examined these curiosities the other day, discovered that the cells of the bones were filled in some places with that substance called adipocire, which, as chymists know, is a concrete subtance similar to spermaceti. *Journal of Com.*

CAMBRIDGE SELECTION

OF HYMNS AND PSALMS.

NEW STEREOTYPE EDITION.

THOMAS WELLS has just published and for sale at his BOOKSTORE and SUFFOLK CIRCULATING LIBRARY, No. 92 Hanover-Street, Boston,

A Selection of HYMNS and PSALMS, for Social and Private Worship. Eighth Edition. Stereotyped at the Boston Foundry.

Also—on hand, at the Depository, as above, supplies of the previous Editions of the same work. Religious Societies and Individvals, in their respective orders, are requested to designate the particular editions which they may need, so as to preserve uniformity in the copies in use.

The Publisher does not deem it now necessary to enumerate the various merits of this selection of devotional Poetry, since in regard to so important and interesting a part of divine service as the Hymns of the Sanctuary, an inquiring spirit appears to be pervading a large portion of the Christian community, which probably will not rest satisfied without a careful examination, and eventual adoption of that which shall in the result appear to be deemed the best collection. This work has now arrived at the *eighth edition*, in less than that number of years; and about that number of thousand copies have been disposed of. Besides its use in minor associations, and family circles, it has been adopted into the public worship of nearly forty Religious Societies in New-England, including the University Church, and the new Third Congregational Church, Cambridge, and several of the Boston and Salem Churches. Fourteen Societies, new and old, have adopted it within the past year. Its happy classification, and arrangement of the Poetry and subjects, [illegible] selection of appropriate hymns, on every occasion; and the Publisher respectfully invites new Societies and other to examine the work for themselves.

It is furnished on good common and superfine paper, and in such variety of bindings as may suit the taste of the respective applicants.

March 15

THE HINDOO TRAVELLER.

SEARCHING for the true Religion and finding it in Christ. Illustrating Oriental Customs and Manners. By Mrs. Sherwood. With a frontispiece, just published by JAMES LORING No. 132, Washington-st.

April 26. 3t.

FOR SALE.

A Commodious House in Roxbury, pleasantly situated on Brush Hill Turnpike, about four miles from the city. With a good garden and stable, and a well of good water, &c.

☞ Inquire of THOMAS DANFORTH, on the premises. Roxbury April 26.

CHARTS, NAUTICAL BOOKS, &c.

JUST received a complete assortment of *Charts*, general and particular of the whole world. Also, Blunt's Coast Pilot—Shipmaster's Assistant—Expeditious Measurer—Nautical Almanacks, for 1828, '29 and '30—Bowditch's Navigator—Ward's Lunar Tables, &c. &c. On hand Log Books—Cargo Books—Seaman's Journals—Log Paper—Log Slates—Portable Desks and Seaman's Stationary and Cutlery of every description which will be sold at unusual low prices at the sign of the Large Leger, No. 96 & 98, State-st.—by JOHN MARSH. April 26.

Review of the Pamphlet on Trust Deeds.

JUST Published, and for sale at the Bookstores of PEIRCE & WILLIAMS, 20 Market Street—HILLIARD, GRAY & Co., and CROCKER & BREWSTER Washington Street,

A Review of a Pamphlet on the Trust Deed of the Hanover Church. Also, A REVIEW of the *Tracts*, published by the *American Unitarian Association*.

March 15.

TRACT, A. U. A.—2d SERIES, No. 1.

JUST published at the Depository 72 Washington-street, "Objections to Unitarian Christianity considered." BOWLES & DEARBORN.

May 3. 3t.

NARRATIVE OF FIVE CHRISTIAN HINDOOS.

ONE of whom was a Brahman, another of the Writer Cast, and three were Shoodras. The narratives demonstrating that the real conversion of all the casts is practicable. Compiled by the Serampore Missionaries. With a frontispiece representing a Hindoo school, just published and for sale by *James Loring*.

April 26. 3t.

FRESH STATIONARY.

A PRIME assortment of Writing Paper—Account Books and Fresh Stationary, including every variety, suited to the spring trade, for sale low at the sign of the Large Leger, Nos. 96 & 98 State-st. by JOHN MARSH. April 19.

THE PILGRIM OF INDIA.

ON his journey to Mount Zion. Relating the singular persons he met on his way, and the remarkable adventures of his happy progress. The whole exhibiting traits of Hindoo Character. By Mrs. Sherwood. With a frontispiece, just published by James Loring, No. 132, Washington-street. April 26. 3t.

Also, Mary's Visit to Boston or the Love of Admiration. Choice Stones, or Religion Exemplified. Memoirs of Elizabeth C—— or Early Piety. An authentic memoir. Mrs. Hofland's Integrity. Cardell's Happy Family.

PROSPECTUS

OF THE

GENIUS OF UNIVERSAL EMANCIPATION

THE publication of this work commenced on the Fourth of July, 1821, and was issued, in monthly numbers, during the period of four years. Since then, it has been published weekly. It is printed on a fine super-royal sheet, and folded in quarto form, so as to render it convenient for binding. It circulates in nearly every State and Territory of this Republic, and somewhat abroad. But its principal supporters are the citizens of our southern and western slave-holding States.

It has ever been the object of the editor to make the work an active instrument in exposing the evils and dangers of the slave-holding system in America, and in devising means for its annihilation. To this subject it has ever been, and will continue to be, principally devoted. A condensed statement of the most important current news, domestic and foreign, is given in each number: and a small department is also reserved for literary and miscellaneous articles.

As it is the intention of the editor to spare no pains to render this paper interesting to its patrons, the friends of the cause which it advocates are looked to, with confidence, for a liberal support.

TERMS OF SUBSCRIPTION.—The price of subscription is THREE DOLLARS *per annum*, payable *within six months of the time of subscribing*. But a full receipt will be given, if TWO DOLLARS AND FIFTY CENTS be paid *in advance*.

Subscriptions will not be received for less time than a year, out of the city of Baltimore; and the money must always be paid in advance by distant subscribers. The difficulty of collecting small sums, at a distance, renders a strict adherance to this rule indispensably necessary.

Subscribers will not be at liberty to withdraw their names if they are in arrears.

The postage must be paid on all letters and communications received by the editor through the Post-Office. Address BENJAMIN LUNDY, *Editor*, corner of Market and South Gay Streets, Baltimore.

March, 1828.

THIS DAY PUBLISHED,

BY BOWLES & DEARBON, 72, Washington-street, the Christian Teacher's Manual; designed for Families and Sunday Schools.

CONTENTS. Preface; Origin of Sunday Schools; What should be taught in a Sunday School; What are the requisites in a Sunday School Teacher; Franklin Sabbath School; James and his Sister; Scriptural Representations of God; Observances of Fasting and Praying; The best way to be Happy; What is Prayer; Hymn for a Child; To the Spring; Notice.

"The Christian Teacher's Manual," is published on the fifteenth day of every month; each number contains about sixty pages, 18mo. size, and embellished with a Lithographic *Drawing*. The whole making two volumes a year, of about 350 pages each.

The work is supported by a number of individuals, associated for the purpose—among whom is the Author of the "Well Spent Hour."

Price Two Dollars a year—payable on the delivery of the third number.

Any person procuring five Subscribers, will be entitled to a sixth copy gratis.

All communications in any way relating to the work to be made to the publishers.

April 19. 3t.

WANTED.

NO. 5 of Vol. VII. of the CHRISTIAN REGISTER, is wanted at this Office. Those who do not keep regular files of papers, and have this number on hand, will confer a favor on the editor, by forwarding it by the mail.

☞ Tracts will be gladly sent, in exchange for this number of the paper,—or cash will be paid for it if preferred. April 19.

RAMMOHUN ROY'S WORKS.

JUST published at the Office of the Christian Register, and sold at the Bookstores generally, the Theological Writings of Rammohun Roy, the celebrated Hindoo Brahmin. March 22.

LARGE SALE OF THEOLOGICAL AND *MISCELLANEOUS* BOOKS.

ON Thursday May 29, at 3 o'clock P. M. at office No. 36, Washington-street, a very choice and valuable collection of Theological and Miscellaneous Books, embracing an extensive variety of rare and standard publications, mostly *Theological*. A catalogue of The whole will be published, and the books may be examined three day's previously to the sale. WHITNEY & COOLY, *Auct'r.*

FRESH ACCOUNT BOOKS.

☞ SIGN OF THE LARGE LEGER. ☜

JOHN MARSH, Nos. 96 & 98, State-st., has just manufactured his Spring assortment of ACCOUNT BOOKS, including compiete setts of almost every variety of patterns. Also, a large assortment of half bound Account Books, adapted to the Country Trade, together with a great variety of Memorandum and Writing Books, which will be sold at very low prices by the quantity, or at retail.

☞ Account Books furnished to order with great dispatch, and warranted to suit. April 19.

THE SCHOOL.—No. III. & IV.

COTTONS & BARNARD. 184 Washington-street, have just published, the third and fourth numbers of "The School: or Lessons in Morals."

"Even a child is known by his doings, whether his works be pure, and whether it be right."—*Proverbs, 20th chap. 11th verse.* 6t April 12.

CHRISTIAN REGISTER.

ALL communications, as well as letters of business relating to the Christian Register may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a six copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
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